The Bezel

of the Wisdom of Infallibility

in the Word of Fatimah

Ayatullah

Hasan Hasanzadeh Amuli

Translated by: Zaid Alsalami

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فَصُّ حِكمةٍ عصمتيَّةٍ في كلمةٍ فاطميةٍ

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Translator's Note

This following work is the translation of a symbolic treatise on the spiritual stations of Fāṭima al-Zahrā' (a.s.), daughter of Prophet Muḥammad (ṣ.a.w.). This exquisite masterpiece is written by a contemporary mystic and master of many traditional sciences, Āyatullah Ḥasan Ḥasanzāde Āmulī whose life itself is a window worth peering into.

He was born in the year 1929 (1307 solar year), coming from a religious and scholarly family in Āmul –a city of the northern province of Iran. He started his schooling at the age of six and continued to study in day school until the age of fourteen, when after being permitted by his father he commenced studies at the Islamic Seminary (*Ḥawzah*). The following is an extract from his autobiography regarding this stage of his life:

> "When I was fourteen I was struck with a Divine illuminative thunder and a shining fire that was following me. This secret enfolded as the Qur'anic verse says: "*I perceive a fire; happily I may bring unto you a brand from it, or I find at the fire some guidance.*"[1], and this fire was like a light that shone in front of me and guided me towards seeking Divine knowledge and was aspiring me to go after Lordly morals and correct human behaviour. At the same time this inner 'light' was warning of the dangers and corruptions of society and especially the darkness Iran was in at that time. The scholars who knew of God were prisoners in chains of cruelty and oppression, and nothing of Islam was left other than its name, nor of the Qur'ān other than its form.

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[1] Qur'ān 20:11

In all, this beam extracted me from darkness to the light igniting in my heart the passion of acquiring Qur'anic teachings. I asked permission from my father (may Allah be pleased with him) to enter the religious seminary and he lovingly permitted, making him cry with happiness and joy. After a while, my father, may Allah bless him, started to advise and guide me in my affairs and was telling me to be patient and strong, to rely on Allah Almighty and to be serious in my search for perfection.

When night came, I got up, making sure no one in the house heard or saw me, I performed wudhū', picked up the divān of Ḥāfiẓ al-Shirāzī, and sincerely called to him, saying: "To ask for good omen from your divān has become popular and known everywhere, so I send you the gift of the recitation of al-Fātiḥa, hoping that you show me what I want in my life in having a good ending."

After reciting al- Fātiḥa, I opened the divan, and the verses started with this:

Now that in the palm of the rose is the cup of pure wine;
In it praises the bird with a hundred thousand tongues.
Seek the book of verse and make way to the desert.
What time is this for the College, and the argument of the Kashf-i-Kashshaf?
Pluck up thy attachments to the people: take note of the work from the Phoenix;
For, the clamour of those sitting in solitude is from Qaf to Qaf.[2]

These verses increased my passion and desire to study and made me hasten to going after what I sought.

He remained in the seminary of Āmul for six years and then migrated to Tehran where he studied under such scholars as Āyatullah Sheikh Muḥammad Taqi Āmulī, Ḥakīm Ilāhi Qumshe'i and the great ʿAllāmah Mirzā Abū al-Ḥasan al-Shaʿrāni –who took his hand in guidance and was the mentor who, like a loving father played a large role in shaping his personality, and stayed with him for many years.

He studied all the commonly taught texts in the transmitted sciences and attended the advanced *fiqh* level of *baḥth khārij* until he reached *ijtihād*. He excelled in his study of intellectual sciences, mastering all the commonly studied texts in physics, mathematics, geometry, astronomy, anatomy, medicine, theology, philosophy and mysticism. He also studied Arabic grammar, literature, calligraphy, tajwid, tafsir and many other sciences and specialized in them all. Following the common trend of the hawzah he also taught throughout these thirteen years or more of his studying in Tehran.

At such a young age he became a unique scholar who reached the level of *ijtihād* in all intellectual and transmitted science (*ʿulūm ʿaqliya/naqliya*).

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[2] Ghazal 44

In 1963, he moved to Qom and continued with his studying, teaching and writing. He became a close disciple of 'Allāmah Ṭabātabā'ī and whom he studied with for seventeen years.

Āyatullah Ḥasanzāde Āmulī still resides in Qom and continues to be a source of benefit and beacon of knowledge for all, having written one hundred and thirteen published books, treatises, articles and commentaries in different sciences.

This present book was written in the year 1997 after many years of the studying and teaching of both theoretical and practical mysticism (*'rfān*) and the researching and teaching of the famous Fuṣūṣ al-Ḥikam by Ibn 'Arabi.[3] Its title is similar to the rest of the chapter titles of the original Fuṣūṣ (sing. *Faṣ*, meaning bezel/ring stone). The term bezels or Fūṣūṣ literally signifies the settings of the Wisdom (*ḥikmah*), which is a metaphoric expression symbolising what holds the precious stones of eternal Wisdom, manifested in the spiritual forms of the Prophets (a.s.).[4]

As he explains in his introduction, Āyatullah Ḥasanzāde Āmulī presents a supplementary chapter to Ibn 'Arabi's Fuṣūṣ, and its uniqueness is that it is a chapter on a female example of the Perfect Man. The treatise is very concise and quite complicated, and the author himself was compelled

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[3] Abū Bakr Muḥammad Ibn 'Arabi or al- 'Arabi was born in Mursia Spain in the year 1165 and died in Damascus on 1240 (560-638 AH). He was titled *Muḥyī-d-dīn*, 'the animator of religion' and *al-Sheikh al-Akbar*, 'the greatest master'.

[4] For a descriptive explanation of the word Fuṣūṣ, vide to Chittick, William C., The Chapter Headings Of The Fuṣūṣ. Journal of the Muhyiddin Ibn 'Arabi Society, Vol. II, 1984. And Titus Burckhart's translation of the Fuṣūṣ, called The Wisdom Of The Prophets, Beshara Publications, 1975.

to write a commentary on this short piece of work which itself exceeds three hundred pages.

I hope the translation of this text will open new dimensions and bring more knowledge and a deeper understanding of the great personality of Seyyedah Fāṭimah al-Zahrā' (a.s.).

Quotations of the holy Qur'ān are from the translated version of 'Ali Qulī Qarā'ī[5], with occasional alterations. The abbreviations ṣ.a.w. and a.s. are short for *ṣallā Allah 'alaihi wa ālihi wa sallam* (praise and peace of Allah by upon him and his progeny, referring to the Prophet of Islam and *'alaihi/'alaihā al-salām* (peace be upon him/her), for any of the infallibles (*ma'ṣūmīn*). Any errors or misgivings are those of my own.

I would like to express my gratitude to Br. Ahmad Haneef and Sr. Feruzan Behbahany for their efforts and input in making this a presentable and readable text, and their reward awaits them with Fāṭimah al-Zahrā' (a.s.) in a time most needed, in shā' Allah.

Zaid Alsalami
The holy city of Qom

[5] Published by Islamic College for Advanced Studies Press (ICAS). 2004.

Preface

The writer of these lines, Ḥasan Ḥasanzāde Āmulī says: "This precious treasure by the name of 'The Bezel of Wisdom of Infallibility (*ḥikmah 'ismatiyyah*) (as embodied) in the Word of Fāṭimah'" is considered to be an addition and supplementary to the exceptional book, 'Fuṣūṣ al-Ḥikam' (Bezels of Wisdom) by the greatest master (al-Shaikh al-Akbar) Muhyī al-Dīn al-Tā'i al-Ḥātami. This series of writings, penned by the hands of the lowest (of creation), is divided into twenty-two subjects.

First of all, with regard to the above-mentioned title, i.e. 'The Bezel of the Wisdom of Infallibility (*ḥikmah 'ismatiyyah*) [as embodied] in the Word of Fāṭimah' we must say that the Fuṣūṣ al-Ḥikam is made up of twenty-seven bezels, each bezel being named after one of the Perfect Men which is expressed as a word/logos (*kalimah*). In every bezel the dominion and axis of the discussion is one of the major important issues of the Qur'ān and of the mystical, fundamental and primary sciences of human development.

For example, the bezel of Adam (a.s) is about the obligation of having a Khalifah and a Universal Perfect Man.

The bezel of Seth is about bestowments, grants and gifts.

The bezel of Ishmael is about the eternal punishment, parts of Heaven and Hell and the situation of souls in Isthmus (*barzakh*) and the Resurrection.

The bezel of Jacob it is about religion.

The bezel of Joseph it is about sleep, imagination (*tamathul*) and the imaginal realm.

The bezel of Hūd is about incomparability and resemblance, that is limitedness and unlimitedness.

The bezel of Shu'ayb is about the heart and the renewal of ideals.

The bezel of Ezra is about predetermination and destiny, the secrets of destiny and prophethood from the legislative point of view and from the point of view of its station.

The bezel of Solomon is about obligatory Divine Mercy and gratitude.

The bezel of Jonah is about the reality of invocation (*dhikr*), its levels and human decorum.

The bezel of Elias is about illusion, supplication and the answering of prayers.

And the last one is the bezel of Muhammad which is about singularity.

The opening of the Fuṣūṣ al-Ḥikam is 'The Bezel of Divine Wisdom [as embodied] in the Word of Adam', and it ends with 'The Bezel of the Wisdom of Singularity [as embodied] in the Word of Muḥammad'. These complete twenty seven words and Perfect Men, being: Adam, Seth, Noah, Idris(1), Abraham, Isaac, Ishmael, Jacob, Joseph, Hud, Ṣālih, Shu'ayb, Lot, Ezra, Jesus, Solomon, David, Jonah, Job, John, Zachariah, Elias, Luqmān, Aaron, Moses, Khālid and Muḥammad, may the prayers and peace of Allah be with them all.

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(1) Elias is Idrīs, because he had appeared and disappeared, meaning that he was sent twice. Once, before the occultation he was Prophet Idrīs, {*Also mention in the Book the case of Idrīs; He was a man of truth (and sincerity), (and) a prophet; And We raised him to a lofty station.*} (Mariam:56-57). His occultation lasted three hundred and sixty five years, and after that he reappeared with the name of the Messenger Elias; {*so also was Elias among those sent (by Us)*} (Sāfāt:123). The Greatest Master (Ibn al-'Arabi) stated in the beginning of the bezel of Elias in Fusūs al-Ḥikam "Elias, who is Idrīs was a prophet before Noah and Allah raised him to a lofty station..." and we have excessively written about this in our annotations on Qayīṣarī's commentary on the Fusūs al-Ḥikam.

In the holy Qur'ān, the names of only twenty five of the Prophets were named. They are: Muhammad (ṣ.a.w.), Adam, Idrīs, Noah, Hud, Ṣālih, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Shu'ayb, Moses, Aaron, Jonah, David, Solomon, Elias, Ilyasa', Zachariah, John, Jesus, and Dhul-Kifl, may the prayers and peace of Allah be with them all.

Of the mentioned Prophets in the Qur'ān, only Ilyasa' and Dhul-Kafl were not named in the Fuṣūṣ al-Ḥikam and there is a special bezel named for every one of the other twenty-three persons. Four other persons are mentioned in the Fuṣūṣ and for each one there is a separate bezel named after them. They are: Seth, Ezra, Luqmān, and Khālid, peace be with them all. All the names that we have cited are mentioned in the supplication of the beginning of the blessed month of Rajab (*al-Istiftāḥ*) in Shaikh al-Tūsi's 'Miṣbāh al-Mutahajjid'.

Introduction

Many commentaries have been written in both Arabic and Persian on the famous mystical text Fuṣūṣ al-Ḥikam. One of these is the commentary of ʿAllāmah Dawūd al-Qayṣarī, which has also been used as a text in the teaching of theoretical mysticism in Islamic Seminaries (*ḥawzah*). We studied this book in the presence of the beloved, eminent and illuminated teacher, the superlative erudite and sagacious philosopher, ʿAllāmah Āyatullah Shaikh Muḥammad Ḥusain Fādhil Tūni (may Allah elevate his soul) in the Ḥawzah of Tehran. After that, with the help of Allah, we succeeded in teaching three complete courses of it to a few individuals with prepared souls in the Ḥawzah of Qom, and one course in our beloved hometown Āmul.

We had gathered together a number of correctly printed and handwritten manuscript copies and edited them completely and properly from beginning to end, making annotations in every course. After completing the teaching of the fourth course, we wrote as a tribute at the end of the book:

"In His Elevated Name, the fourth series of teaching, editing, and commenting upon this grand scroll, one of the scrolls of the introspective (*anfusi*) exegesis of the holy Qur'ān was completed by the Grace of The Reality of realities, and The Form of forms on Sunday the 13th of the holy month of Shaʿbān 1410 A.H (20.12.1368 solar year/1989) in the house of knowledge – Qom." After that we completely translated and commented on Fuṣūṣ al-Ḥikam in the Persian language.

In all the series of studying and teaching this text, it always came to my mind that why was it that a specific bezel was not specifically allocated in the name of one of the exceptional women of all creation? A woman like the manifestation of belief and the best of the levels of Qur'ān,

Her Holiness and Allah's Great Infallible, Fāṭimah, the daughter of the Seal of Prophets, or Her Holiness Mary daughter of 'Imrān, who was mentioned in various verses of the Qur'ān. Why were the twenty seven bezels, from Adam to the Seal, specified only for men? Why was the Qur'ān not followed as an example where in the chapter entitled 'The Prophets', Almighty Allah names a number of Prophets individually and then speaks about Mary (Mother of Jesus):

> *"And (remember) her who guarded her chastity, so We breathed into her (something) of Our Spirit and We made her and her son a token for (all) peoples. Lo! This, your religion, is one religion, and I am your Lord, so worship Me"* [1]

In addition to this, there is a whole chapter by the name of 'Mary', which is also known as the chapter Kāf, Hā', Yā', 'Ain, Ṣād. In this chapter, after mentioning Zakariya and Jacob, Almighty Allah says:

> *"And make mention of Mary in the Scripture... And make mention (O Muhammad) in the Scripture, Abraham... And make mention in the Scripture, Moses.... And make mention in the Scripture, Ishmael... And make mention in the Scripture, Idris...These are they unto whom Allah showed favour from among the prophets of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of The Beneficent were recited unto them, they fell down, adoring and weeping."* [1]

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[1] Qur'ān 19:92
[2] Qur'ān 19:16-58

In the opening of the supplication for the beginning of the month of Rajab, it says:

> "O Allah, send blessings upon our Father Adam the marvel of your creation" – until – "O Allah, send blessings upon our Mother Eve who is chaste from impurity"!!

However, the greatest Master [Ibn al-'Arabi] must be forgiven, for he only responded to what he was ordered, as he states in the introduction of the Fuṣūṣ al-Ḥikam: "I saw the Messenger of Allah (ṣ.a.w.) in glad tidings in the last ten days of Muḥarram, in the year 627 (A.H) in Damascus, and in his hand was a book. He said to me: "This is the book Fuṣūṣ al-Ḥikam, take it and deliver it to the people so that they may benefit from it". So I replied: "Hearing and obeying is due to Allah, His Messenger and the Possessors of Authority from among us, as He has commanded us. So I verified the wish and (made) sincere the intention, and I strengthened the motive and determination until this book was brought forth just as the Messenger of Allah (prayers and peace of Allah be with him) had stipulated it to me without additions or reductions..."

It says in the book 'al-Manāqib' regarding her holiness, the truthful and pure Fāṭimah (a.s.):

> "May the blessings of Allah, His Angels, His holders of His Throne and all His creation from His earth and His heaven, be upon The Sacred Jewel in her special human status which is the form of the Universal Soul (nafs)."

It is said that some relate this book 'al-Manāqib' to the mystic master Rajab al-Bursi.

In one of the blessed nights while teaching a course on Fuṣūṣ al-Ḥikam in Āmul, reaching the Bezel of Jesus (a.s) with the attendance of one of the pillars of my research and study circle who has been with me together in the theoretical and practical spiritual journey and wayfaring who was graced with the inspirations of the All-Glorious was honoured with being ordered by the All-Beneficent in naming this Highest Word and Immaculate Pearl as 'The bezel of the Wisdom of Infallibility (as embodied) in the word of Fāṭimah'. He narrated this divine event to me in the next study session we had. This very celestial beam is the reason that obliged me to bring to the altar of manifestation this valuable bezel as a supplement to the Fuṣūṣ al-Ḥikam, with the hands of this humble gleaner of vicegerency (*wilâyah*).

Praise be to Allah for what He has granted, bestowed, inspired and strengthened.

Treatise Text

بسم الله الرحمن الرحيم

In the Name of Allah, the Beneficent, the Merciful

Praise be to Allah, Lord of the Worlds

فَصُّ حِكمةٍ عصمتيَّةٍ في كلمةٍ فاطمية

The Bezel of the Wisdom of Infallibility (ḥikmah ʿismatiyyah) [as embodied] in the word of Fāṭimah

Almighty Allah said:

> *"Immaculate is He who has created all the kinds [all the pairs] of what the earth grows, and of themselves, and of what they do not know."*[1]

Pairs have uncountable applicable forms; of them are the Universal Intellect, the Universal Soul, knowledge and action, or, if you wish, you can say that knowledge is the soul and action is its body, for knowledge has its high rank in importance and action has a high place in level. Knowledge is the constituter and distinguisher of the human soul, and action, as is its body, is the distinguisher of the human body. In the same manner, the practical intellect is subsequent to the speculative intellect, as the Prophet (ṣ.a.w.) said: "Knowledge is the leader of action and action is its follower".

Of them (pairs) is the heaven and the earth, of them is existence and quiddity, of them is the male and female of every animal, of them is the soul and the body and in the same context, the soul is born from the semen of the male and the body is from the zygote of the female.

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(1) Qur'ān 36:36

Among these things are that which grows on the earth, like the palm tree, as an example, for its female is in need of pollination, as a woman needs insemination. And in this context Allah the Exalted says:

"And We send the winds fertilizing."[1]

It is stated in a tradition "Honour your Aunt, the Palm tree", and the palm tree is considered the aunt of man, because, according to what [Imām] al-Ṣādiq (a.s.) has said, she was created from the surplus of the clay of Adam.

Of them (pairs) is liniment (*marakh*) and dust (*'afār*), as He says:

"He, who made for you fire out of the green tree, and, behold you light fire from it!"[2]

And,

"Have you considered the fire that you kindle? Was it you who caused its tree to grow, or were We the grower? It was We that made it a reminder and a boon for the desert-dwellers."[3]

Meaning the tree from which fire is ignited, as an Arabic proverb says: "In every tree there is fire and glorify the liniment and dust".

The liniment is male and the dust is female. Two twigs like toothbrushes are cut from the tree and the liniment and dust, both being green, are crushed together and liquid oozes from it and then fire will be ignited by the will of Allah Almighty.

Of them are the distributed nerves in the brain, for they are seven pairs and every one of them is doubled with two nerves.

The examples of pairs are uncountable.

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(1) Qur'ān 15:22
(2) Qur'ān 36:80
(3) Qur'ān 56:71-73

Marriage (*al-Nikāḥ*) flows in all existence through the movement of the All-loving Sanctity. The universal levels of marriage are divided into five kinds that necessitate the creation of the spiritual realms in all its different forms, that of the sprit, the psyche, the imaginal and the sensual. This is because the nature of existence, from pre-eternity till eternity is generosity; gratuity and its acceptance and the generation cycles around; emanation, emission and subtle blessings amenities gush forth:

> *"All that are in the heavens and the earth entreat Him. Every day He exercises [universal] power."*[4]

Absolute movement is Love and emanation (*faydh*) emanates from this loving movement.

The first of the five general marriages is the attention of the Divine Essence to the prime original Names that are the keys of the unseen Divine Identity and the Eminent Entity.

The second marriage is the marriage of the gathering of the Names in the creation of the realm of the souls, i.e. the separate intelligible and the forms of the soul in the breath of the All-Merciful (*al-nafas al-Raḥmāni*). The All-Merciful breath is also called the Universal Nature, the First Source, the Extended Bond, the Sprinkled Light, the Water of Life, "*and We made from water every living thing...*"[5], and other Glorified names.

The third marriage is the marriage of the gathering of the illuminated souls in creating the world of natural and elemental bodies.

The fourth marriage is the marriage of other gatherings that produce the three generators (minerals, plants, animals) and whatever else is connected and produced from them.

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[4] Qur'ān 55:29
[5] Qur'ān 21:30

The fifth marriage is especially for the gathered Cosmos, which is the meeting of the two worlds, the seen and the unseen, which is 'the Perfect Man' (*al-Insān al-Kāmil*).

And from the creation of pairs and moving stream of marriage is that which Allah Almighty harmonized between the soul and the animal self. The soul takes the position of the husband and the animal self is in the position of the wife. He made between them mutual love, so as long as the soul is in the body the body is alive and awake. And if the soul partially loses the body, the body will be considered asleep and if the soul is completely separated from it, then the body will be dead.

He the Almighty said:

> *"Allah takes the souls at the time of their death, and those that have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time. There are indeed signs in that for a people who reflect."*[6]

Knowledge and objectivity (*al-'ain*) are based on a trinity, similar to perception being of three kinds; senses, imagination and reasoning, and as for assumption, it is in reality like a fallen intellect and not a kind of perception. Knowledge is the acquisition of the conclusion from the minor, major and middle term in syllogism. Objectivity is the production of objects, starting from the emanating objective marriage from the single trinity, which is the Oneness – i.e. the attention of the Divine Essence, the Divine Names and the Universal Nature, which is the Breath of the All-Merciful. This is the first single marriage.

And likewise is the creation of man, as an example;

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[6] Qur'ān 39:42

"So let man consider from what he is created. He is created from a gushing fluid. That issued from between the loins and the ribs." [7]

So, in this creation there is a father, a mother and a special form made from them and this is also based on a trinity.

The Arabic word 'tarā'ib' used in the Qur'anic verse is plural for 'tarībah' and they are the walls of the bones of the front of the body and the 'ṣulb' is the wall of the bones of the back of the body; the walls be that of a male or a female. The gushing fluid is considered to be the semen of the male and female because it is both mixed and united in the womb and He expressed it singularly as 'gushing fluid'. This mentioned verse is like that mentioned in the chapter of 'The Bee':

"And lo! In the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the faeces and the blood, pure milk palatable to the drinkers." [8]

The Perfect Man, whether male or female, is the fruit of the tree of existence, meaning that he/she is the ultimate goal of the movement of generation and existence. Therefore, the secret of absolute generation, or, rather the special secret in the generation of Man is the composition of the fruit from that tree. The female is the Divine locus of generation for the purpose of creation of Man and creation in general and in order for the Truth, which encompasses eternal essential perfections, being Perfect Names that are dependant on manifestation, to manifest.

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[7] Qur'ān 86:5-7
[8] Qur'ān 16:66

The female is: "*...as a goodly tree, its root set firm, its branches reaching into heaven. Giving its fruit at every season by permission of its Lord*"[9], "*Your women are a tillage for you*"[10], "*Have you considered what you sow? Is it you who make it grow, or are We the growers?*"[11], "*It is He who forms you in the wombs however He wishes.*"[12], "*We have enjoined man to be kind to his parents. His mother has carried him in travail and bore him in travail.*"[13]

Al-Karh (الكَرْه) is the external pain that one forcefully endures and this is why it is said that 'bonds are painful'. Al-Kurh (الكُرْه) is the pain and difficulty that is obtained by one's own self and this is the meaning of reluctance and travail, which explains the meaning of the Qur'anic verse: "*His mother has carried him in travail*", therefore: "*Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. Should they reach old age at your side –one of them or both- do not say to them 'Fie!' And do not chide them, but speak to them noble words. Lower the wing of humility to them, out of mercy, and say, 'My Lord! Have mercy on them, just as they reared me when I was little.*"[14]

Ibn Abbas has narrated that the Prophet of Allah (ṣ.a.w.) said:

"I am the tree, Fāṭimah is its burden, 'Ali is its pollinator, Ḥasan and Ḥusain are its fruits and the lovers of Ahlul-Bait are truly its heavenly leaves."

The Perfect Man, if male, is the manifestation of the 'Universal Intellect' (*al-'aql al-kullī*) and its form (*ṣūrah*), and if

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(9) Qur'ān 14:24-25
(10) Qur'ān 2:223
(11) Qur'ān 56:63-64
(12) Qur'ān 3:6
(13) Qur'ān 46:15
(14) Qur'ān 17:23-24

female [she] is the manifestation of the 'Universal Soul' (*al-nafs al-kullī*) and its form. Therefore, the Master of successors, the Secret of the prophets and messengers, the eminent most high 'Ali (ibn Abi Ṭālib) is the form of the Universal Intellect and its manifestation in its most implemented way. Furthermore, the truth of the Essence of the holy Book, the Lady of the Women of the Worlds, the Chaste Fāṭimah al-Zahrā' is the form of the Universal Soul and is its manifestation in its most implemented manner. "*He merged the two seas, meeting each other. There is a barrier between them which they do not overstep...From them emerge the pearl and the coral.*"(15)

The famous exegete al-Ṭabarsi mentions in Majma' al-Bayān, his commentary on the holy Qur'ān, a narration narrated by Salmān al-Fārsi, Sa'īd ibn Jubayr and Sufyan al-Thawri, saying:

> "The two seas are 'Ali and Fāṭimah, the barrier (*barzakh*) is Muhammad (ṣ.a.w.), and the pearl and coral-stone is Ḥasan and Ḥusain."

It is said in the tradition that the Prophet (ṣ.a.w.) loved her [Fāṭimah] and named her 'The Mother of her Father'.

I say: Since the Universal Intellect is the father and the Universal Soul is the mother and all the existents have emerged from these two, and since the Mother of Lights and Merits is Fāṭimah, the Lady of the Message, who is the manifestation of the Universal Soul in its most implemented manner, therefore, she is the mother of her father, 'The Seal of the Prophets', so understand this *anfusi* spiritual explanation.

Ponder here into the saying of Almighty Allah "*Men are the managers of women, because of the advantage Allah has granted some of them over others...*"(16), and "*...and men have a*

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(15) Qur'ān 51:19-20, 22
(16) Qur'ān 4:34

degree above them (women)..."[17] and also the traditions that share meanings similar to these two verses.

The Prophet of Allah (ṣ.a.w.) said, narrating from Allah:

> *"I am Allah and I am the All-Beneficent. I have created the womb, and I have derived its name from Mine, so whosoever keeps its kinship I will keep my kinship with them, and whosoever breaks off kinship, I will also break off with them."*

So, know that the meaning of keeping and respecting the kinship of the womb is to know its (elevated) level and its great value. Without the womb the designation of the human soul will not appear and cutting its kindred is degrading it and depreciating its rights.

Nature is also considered to be a womb like the womb of a female. The womb is the name for the reality of Nature. Therefore, the nature of the womb (*raḥm*) is derived from the word Raḥmān (All-Beneficent), and without doubt, the mentioned tradition and the keeping and cutting of kindred ties is correctly applied to the nature (of the womb). Nature is the reality that brings together the four 'qualities' (*kaifiyāt*), meaning that nature is exactly every one of the four and at the same time, not every one is exactly identical to nature in all its aspects, but only in some aspects. This means that the body is a primordial substance composed of elements and these elements do not merely and purely exist in the temperament. The simple elements if mixed affect each other and will conclude in the deposition of its forms, so no element will have its own form, but rather, all of them at that time will have one form. You obviously know that all the perfections acquired by man after his separation from the natural state of being are because of the outcomes of their soul accompanying their natural temperament. Therefore, practice your good

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(17) Qur'ān 2:228

meditation on the stated verses and traditions related to the praised world.

The tradition of derivation (*ḥadīth al-īshtiqāq*) says:

> "This is Fāṭimah and I am the Maker (*al-Fāṭir*) of the heavens and earth, and the Detacher (*fāṭim*) of My enemies from My Mercy on My Judgement Day. I am the Detacher of my saints from that which disgraces and shames them. Therefore, I derived for her one of My names." The Messenger of Allah (ṣ.a.w.) said: "O Fāṭimah! Allah has derived a name for you from one of His own, He is the Maker (*al-Fāṭir*) and you are Fāṭimah."

As you know, the word raḥm (womb) is derived from the word Raḥmān (the All-Beneficent). So, know that the deposit (*biḍ'ah*) of al-Muṣṭaphā and the human houri Fāṭimah is the source of the lights of 'Ali, the niche of vicegerency (*wilāyah*), the mother of the Imāms, the trunk of knowledge and the receptacle of gnosis (*ma'rifah*).

Without doubt and hesitation, Fāṭimah the daughter of the Messenger of Allah (ṣ.a.w.) was infallible (*ma'sūmah*). Great scholars, like al-Mufīd, al-Murtadhā and others have clearly ascribed, with Qur'anic verses and traditions, her infallibility. They are surely correct and those who are obstinate about this can easily be refuted with argument and of course be defeated.

She (a.s.) was a holy jewel in a special human form; she is a human ḥūri and Allah's greatest infallible.

The reality of infallibility is that it is a Divine illuminative power that preserves its owner from everything that might be disgraceful, like the impurity of sins, foulness, inadvertence, forgetfulness and other vile qualities of the self similar to these mentioned. Whoever has infallibility is

protected from error in receiving revelation and other All-Glorious castings. They are also guarded, in all their aspects of worshipping, creation and disposition, spirituality and everything else from the very beginning.

Almighty Allah said:

"And We gave him wisdom while still a child."[18]

Therefore, know that the progeny (*'Itrah*) are infallibles, and Fāṭimah (a.s.) is from among them. The Successor Imām Ali (a.s.) said in Nahjul-Balāghah:

> "How can you wander about and search and you have between you the progeny of your Prophet (ṣ.a.w.). They are the reins of reality, the banners of religion and tradition and the tongues of truth. Make their status the best statuses of the Qur'ān, and return them the returning of a thirsty person to quench."

Ibn Abi al-Hadīd al-Mu'tazili spoke the truth when he said in his commentary on Nahjul-Balāghah (related to the above saying):

> "In the phrase 'Make their status', there is a great secret, for he ordered those under obligation (*mukallafīn*) to glorify, extol, submit and obey the orders of the progeny, exactly like the Qur'ān."

He then said:

> "If you were to say: It is felt that what he (Imām 'Ali) says means that the progeny are infallible, so what do your companions, i.e. the Mu'tazilites say about that?

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[18] Qur'ān 19:12

I say: "Abu Muḥammad ibn Mutwiyyah stated in the book al-Kifāyah that ʿAli (a.s.) is infallible and the evidences of narrations indicate his infallibility and the certainty of his inner-purity and holiness. This is something significant that only he possessed, and no one besides him, of the companions, had this." So, ponder.

Now that you know that the vestige of Prophecy, the lady of the Message, the deposit of al-Mustapha, the wife of the saint (*wali*) of Allah, the complete logos of Allah, Fāṭimah, is infallible, then there is no objection in testifying so in the parts of the adhān and iqāmah, like saying "I testify that Fāṭimah bint Rasūlullah is the greatest infallible of Allah" and statements similar to this.

You will never find an infallible man whose wife was also infallible other than the Successor and Commander of the Faithful, Imām ʿAli (a.s.) and his equivalent equal Fāṭimah (a.s.), daughter of the Messenger of Allah (ṣ.a.w.). If Imām ʿAli (a.s.) was not created there would have been no equal for Fāṭimah (a.s.), so ʿAli, the Successor (a.s.), was endowed with a special merit that no one had and will never share.
It is narrated that the Prophet (ṣ.a.w.) said:

> "O ʿAli, other than you there would never be an equal (suitable) for her on the face of the earth."

Imām al-Ṣādiq (a.s.) states in a narration:

> "If Allah did not create the Commander of the faithful (a.s.) for Fāṭimah there would never be an equal for her on the face of earth."

In al-Kāfi, Imām Abū al-Ḥasan Mūsa ibn Jaʿfar (peace be upon them both) says:

"While the Messenger of Allah (ṣ.a.w.) was sitting down an Angel with twenty four faces came to him and said "O Muhammad Almighty Allah has sent me to marry the light with the light." The Prophet said: "Whom with whom?" The angel said: "Fāṭimah with 'Ali..."

In the performance of marriage equality must be taken into consideration; meaning that the male must be a suitable match for the female and a non-infallible male is certainly not equal for an infallible female, so understand.

The verse of the mutual invocation of curses (*mubāhala*): "*...Say (unto him): Come! we will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly [to our Lord]...*"[19] clearly proves the excellences of the infallible Fāṭimah (a.s.), the Mother of her Father and the Mother of the Imāms, over all women. It also shows the extreme virtue of the Successor, Imām Ali (a.s.) and his high rank, as Allah considered him to be the same as the self of His Messenger, the Seal of the prophets and their Master.

It is not possible to say that their two selves are one, so the only correct meaning that is left is that Imām 'Ali (a.s.) is the same as the Prophet, and as the Messenger of Allah (praise and peace of Allah be with him and his progeny) is the best of people, therefore, his similar will also be so.

In all, this verse strongly proves the virtue of the 'Members of the Cloak' (*aṣḥāb al-Kisā'*) (peace be upon them).

The ummah has unanimously agreed that the 'Members of the Cloak' on the Day of the Mubāhala are Fāṭimah, her father, her husband, her two sons Ḥasan and Ḥusain and no one else. Moreover, no one has ever claimed that someone other than the Prophet, the Successor Imām

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(19) Qur'ān 3:61

'Ali, his equal Fāṭimah and their two sons Ḥasan and Ḥusain were in the Mubāhala and whosoever claims such would without dispute be committing slander against Allah and His Messenger. Praise be to Allah who has made us among those who hold fast onto their wilāyah.

The exegetes of the holy Qur'ān have narrated from 'Ayshah as saying in regards to the verse of Mubāhala:

The Messenger of Allah (ṣ.a.w.) left home for the Mubāhala wearing a cloak of black fur. Ḥasan came, so the Prophet put him under the cloak, and Ḥusain came after him and he was also told to enter the cloak, then Fāṭimah and then 'Ali. He then said "*Indeed Allah desires to repel all impurity from you, O people of the Household, and purify you with a thorough purification.*"[20]

Therefore, know that the meaning intended by the Imāmites, may Allah illuminate their proofs, of the 'Members of the Garment' and the 'People of the Cloak' are the five immaculate that were ascribed in the Qur'ānic verse of Mubāhala. The women and children in the verse were mentioned before the selves in order to draw attention to their position of closeness and to declare that they are prior to the selves and thus the self will sacrifice itself for them.

Each one of the five has been expressed in traditions as the fifth, sometimes as 'the fifth of the Members of the Garment', 'the fifth of the People of the Cloak', or sometimes as 'the fifth of the Family of the Garment'.

Al-Mas'ūdi mentions in his 'Murūj al-Dhahab' that when al-Ḥasan (a.s.) was being buried, his brother Muḥammad ibn al-Ḥanafiyah stood over his grave and said, "Because you had an exalted life, your demise caused a weakening. What a blessed soul is the soul that your shroud has embraced and

[20] Qur'ān 33:33

what a blessed shroud is the shroud that has embraced your body. How can it not be so? For you are the Way of Guidance, the Successor of the People of Piety, and the fifth of the Members of the Garment...."

In Bishāratul-Mustaphā, al-'Imād al-Ṭabari narrates that Jābir ibn 'Abdullah al-Ansāri said on visiting Imām Ḥusain on the fortieth day: "And I bear witness that you are the son of the best of the Prophets, the son of the Master of the Believers, the son of the Ally of Piety, the descendent of Guidance and the fifth of the Family of the Garment."

Ibn Tawus in al-Misbah states in the *ziyarah* (visitation) of the Successor Imām 'Ali (a.s.):

"Peace be with the Owner of the Pond and the Fifth of the People of the Cloak..."

Therefore, she who has been brought up in the house of prophethood (*nubūwah*) and the fruit of its branches, the Mother of the Imāms, the infallible Fāṭimah is the fifth of the Members of the Garment and the fifth of the People of the Cloak, praise and peace of Allah be with her.

Now ponder into what we will now share with you:

The number five which is considered to be the letter 'hā" is the fifth of the alphabetic circle. It is sometimes written as (٥) and at times as (o). This is an indication of the circle of existence and the arc of descent (*qaws nuzūl*) and ascent (*ṣu'ūd*).

Allah Almighty say's:

> "*He directs the command from the heaven to the earth; then it ascends towards Him in a day whose span is a thousand years by your reckoning.*"(21)

(21) Qur'ān 32:5

Therefore, the ordinance (*amr*) constantly circulates in immateriality and materiality and between them the unusual and strange matters are made. That which guides you into understanding the circulation of existence is the renewal of archetypes, movement in natural substance and that which recurs in the two things made anew (in the day and night) and what happens in them.

He Almighty said:

> "*And for the moon We have appointed mansions till she returns like an old shrivelled palm-leaf.*"[22]

Universal Presences are of five kinds: The Divine Nature (*lahūt*), the All-powerful (*jabarūt*), the Sovereign (*malakūt*), the Human Nature (*nāsūt*) and the Universal Cosmos (*kawn Jāmi'*), which is the Perfect Man.

The types of the Hour (resurrection) are five. Every moment and hour is from it. And also from it is the natural death, as the great Prophet (ṣ.a.w.) said: "Resurrection starts at the time one dies". Voluntary death is also one of them, "Die (willingly) before you die (naturally)". Furthermore, what is destined and awaited by all, as Allah Almighty says "*And because the Hour will come, there is no doubt thereof.*"[23]

Our treatise on 'Mending and Rending' (*al-ratq wa al-fatq*) has undertaken a detailed explanation of this issue. One of them is what is acquired by the monotheistic mystics through annihilation (*fanā'*) in Allah and staying subsistence (*baqā'*) within Him, which is called the Greatest Resurrection.

There are five types of thrones: The Throne of Life, which is the Throne of Identity (*hawiyyah*), the Throne of Beneficence, the Great Throne, the Honourable Throne and the Glorious Throne.

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[22] Qur'ân 36:39
[23] Qur'ân 22:7

The heart is of five kinds: The Heart of the Self, the Real Heart which is born from the placenta of the psyche in general and the heart that is born from the placenta of the spirit which is the heart that is the recipient of the theophany of inner existence. Then there is the Universal Heart that is between the two presences (necessity and contingency) and last of all is the one Collective Heart (the Heart of the Prophet).

The praising utterance is of five types:

The reality of invocation is the manifestation of the Essence, through the Essence, by His Essence, in His essence, via the way of the invocator, manifesting the Perfect Attributes and characterized with the features of Majesty and Beauty in both on its levels of collectivity and multiplicity. Allah has testified for and by Himself in His saying:

> "*Allah (Himself) is Witness that there is no God save Him.*"(24)

This reality has levels:

The highest and foremost of them is what is in the station of combination in the remembrance of the Truth Himself in His Name with the glorifying and praising of Himself. The holy Prophet (ṣ.a.w.) had said in a tradition: "I am not able to praise You more than what You have praised Yourself".

The second level of the reality of remembrance is the remembrance of the Close Angels near the Throne, which is the praising and glorification of the souls (immaterial and separate intellects) to their Lord.

The third level is the remembrance of the Angels of heaven and the immaterial rational souls.

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(24) Qur'ān 3:18

The fourth level is the remembrance of the earthly Angels and the imprinted souls (*nufūs munṭabi'ah*), with their degrees.

The fifth level is the remembrance of the bodies and what it has of parts.

Each of these levels of remembrance has its own special way in remembering.

The letter 'ن' (*nūn*) has five levels, as this letter represents the sum total of the ink (pen) that would comprise the letters of the Merciful Soul which is considered to be the Mother [basis] of the Book (*Umm al-Kitāb*).

The first level is the first designation, which is the combination of all the Lordly cosmological realities, the necessary affecting (actual) letters and the contingent affected (reaction) letters. And "ن" is the greatest Mother of the Book.

The second level is the inkwell of the matter of the Divine luminous letters, the prime matter of the actual existential forms and the Divine heavy clouds (*'amā'*), that our Lord was in before He created creation.

The third level is the Basis of the cosmological realities, which is the unity of the combination of all creation. This has been pointed to by the holy Prophet (praise and peace of Allah be with him and his progeny) by his saying: "The first thing created by Allah is the Pearl (*durrah*)."

This is the composed Mother of the Book in the existent unrolled parchment (*ruqq*), which is the peak of servitude (*'ubūdiyyah*).

The fourth level is the revealed Basis of the Book, which is the Guarded Tablet, termed by the People of Knowledge as the Universal Soul.

The fifth level is the '*nūn*' of determination, which is the Basis of the Book placed in the spirituality of the soul of the moon. This level is Heavenly, being the name of the Creator, which is the combination of the High lights and variant illuminations and connections and separations, and in

this level the book of effacement and affirmation among particulars is inscribed.

Marriage is of five kinds, as previously mentioned.

The keys that are mentioned in His saying, "*With Him are the keys of the Unseen; no one knows except Him.*"[25] have five levels which are the Five Divine Presences mentioned above [the Divine Nature, the All-powerful...]. There are a lot of realities that are related to the number five. Examples of these are like the five daily prayers, which Allah named in His saying "*Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'ān at dawn.*"[26] In the tradition of the Hour, the holy Prophet (ṣ.a.w.) said when asked about the Hour: "*There are five things that nobody knows other than Allah." He then recited this verse: "Indeed the knowledge of the Hour is with Allah. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed! Allah is All-knowing, All-aware.*"[27]

We only cited a portion of the main matters that will allow the human creation to rise with intellectual ascensions. Allah stated:

> "*To Him ascends the good word, and He elevates righteous conduct.*"[28]

Allah, the Supreme is The Opener of hearts and The Granter of the unseen.

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(25) Qur'ān 6:59
(26) Qur'ān 17:78
(27) Qur'ān 31:34
(28) Qur'ān 35:10

Fāṭimah (a.s.) was the night of Qadr and the night of Qadr, as other existing realities, has numerous levels. Every lower level is a reflection of its higher level and its higher level is the veracity of its lower level. Allah Almighty said:

> *"Certainly you have known the first genesis, then why do you not take admonition?"*[29]

It has been narrated that Imām 'Ali al-Ridhā (a.s.) said:

> "People of understanding know that what exists beyond nature cannot be known without that which is here".

Imām al-Ṣādiq (a.s.) has said:

> "Allah created the world (*mulk*) as a quintessence of His Kingdom and established His Kingdom as a quintessence of His Sovereignty in order to prove His Kingdom with His world and prove His Sovereignty with His Kingdom".

Know that the stages of the existential loving journey in the arc of descent (*qaws nuzūlī*) is expressed as night or nights and in the arc of ascent (*ṣu'ūdī*) is expressed as day or days; hence the great infallibility of Allah, Fāṭimah, just as she is the night of Qadr, she is also the Day of Allah. The Perfect Man in the era of Muḥammad (ṣ.a.w.) is the receptacle of the realities of the Qur'ān, or, if you would like to say, the Perfect Man is the Speaking Qur'ān, and He sent down eleven speaking Qur'āns from that blessed night –the night of Qadr, and she is the Mother of the Imāms. So, understand and

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[29] Qur'ān 56:62

ponder into the saying of Allah Almighty, *"Indeed We have given you abundance"*[30]

The Prophet of Allah (ṣ.a.w.) said "Whoever knows her in the true meaning will perceive the night of Qadr. She was named Fāṭimah because the creation cannot comprehend (فطم) the innermost essence of knowing her".
Imām al-Ṣādiq (a.s.) said

> "Whoever knows Fāṭimah in the true meaning has perceived the night of Qadr".

The complete form of this narration in the commentary of Furāt al-Kūfi is as follows:

Furāt said: "Muḥammad ibn al-Qassam ibn 'Ubaid narrated to us according to a chain reaching to Imām al-Ṣādiq as saying in a commentary on the chapter of al-Qadr *"Indeed We sent it down on the Night of Ordainment (al-qadr)."*[31]: "The night is Fāṭimah and the Qadr is Allah, so whoever knows Fāṭimah in the true meaning has perceived the Night of Qadr. Verily she was named Fāṭimah because creation cannot comprehend her innermost essence" (The narrator doubts whether the word 'from' (عَن) was used).

He Almighty said: *"What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months."*[32], which means it is better than one thousand pious believers, and she is the Mother of the Believers. *"In it the angels and the Spirit descend."*[33], the angels here are the believers who have knowledge about the offspring of

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(30) Qur'ān 108:1
(31) Qur'ān 97:1
(32) Qur'ān 97:2-3
(33) Qur'ān 97:4

Muhammad (ṣ.a.w.) and the Spirit is the Holy Spirit who is Fāṭimah. "*By the permission of their Lord, with every command. It is peaceful until the rising of the dawn.*"[34], which means until the appearance of the Awaited Saviour al-Mahdi.

Al-Saqr ibn Abī Dalf al-Karkhi said:

> "When al-Mutawakkil al-'Abbāsi arrested and brought our Master Imām 'Ali al-Hādi, I came to ask about his situation...." until he said, "I then said: "O Master, there is a tradition narrated from the Prophet (ṣ.a.w.) and I do not understand its meaning"
> The Imām said: "And what is it?"
> I said: "Do not be hostile with the days for they will be hostile with you", I said: "So what does this mean?"
> The Imām said: "Yes! We are the days for as long as the heavens and earth are established."

Verily, creation was deprived of comprehending her essence (a.s.), because those who are not granted with infallibility can only grasp infallibility (*'iṣmah*) conceptually and cannot perceive it by (intuitive) taste. This is the same when common people cannot comprehend the reality of the skill of *ijtihād* and its essence by taste and the basis of knowledge is knowledge by taste (*dhawq*) [intellectual intuition].

The intended meaning of taste in the terminology of the mystics is what the knower (*'ālim*) finds by way of consciousness and inward intuition (*kashf*), not through proof and mental acquisition or through belief and imitating others. All of these, even though they are recognized according to their level, cannot attain to the level of the revealed sciences, for 'being informed is not like seeing'.

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(34) Qur'ān 97:4-5

The holy Prophet (ṣ.a.w.) also said:

> "I named her Fāṭimah because Allah protected (*faṭama*) her and whoever loves her from the Fire".

The night of Qadr is the structure of the Perfect Man, in other words, it is the heart that is the throne of the All-beneficent and it is the vastest of hearts.

Allah Almighty said: "*brought down by the Trustworthy Spirit, upon your heart...*"[35], and "*Indeed We sent it down on a blessed night.*"[36], which is the expanded breast "*Did We not expand your breast for you?*"[37]

The night of Qadr is the breast of the Seal (of prophethood), meaning it is the Muḥammadan structure (*bunyah*) and the grandeur (*al-Qadr*) is his great status and significance, praise and peace of Allah be with him. Such a breast must have the capability of bearing the ascent of the holy Qur'ān and the power of being able to accept this weight and to carry it. Allah Almighty says "*For We shall charge thee with a word of weight*"[38]. Therefore, as a summary, the whole holy Qur'ān descended all at once in the blessed time of the night of Qadr, the Sealed night of Qadr, which is the breast of our Master Muhammad, the Messenger of Allah (ṣ.a.w.). Hence recite it and ascend high.

Know that the heart, for example, which is mentioned as the pine cone shaped muscle placed in the left side of the chest, is also attributed to the divine subtle organ which is connected to the material heart. The same is the case

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(35) Qur'ān 26:193-194
(36) Qur'ān 44:3
(37) Qur'ān 94:1
(38) Qur'ān 73:5

concerning the night of Qadr with regards to the two mentioned interpretations and there are a lot of examples like this.

Texts that undertake an introspective interpretation of the holy Qur'ān sometimes express it as the complete Muḥammadan unveiling (*al-kashf al-tām al-Muḥammadi*) and at other times as the most complete Muḥammadan unveiling (*al-kashf al-'atam al-Muḥammadi*).

Distinction must be made between the *inzāl* and *tanzīl* of the Qur'ān. The *inzāl* is the descent that occurs all at once and the *tanzīl* is the gradual descent.

Allah Almighty said: "*Indeed We sent it down on the Night of Ordainment*"[39] and "*Indeed We have sent down to you the Qur'ān in a gradual descent.*"[40] The *inzāl* was on the night of Qadr and the *tanzīl* was the gradual sending down of the holy Qur'ān after the *inzāl*, taking place in a period lasting twenty-three years. The Qur'ān, with all its chapters and verses, from al-Fātihah (The Opening) to al-Nās (The Mankind) is all in concordance with its *inzāli* form without addition or subtraction. The claim that it has been altered is an accusation and calumny.

Know that the heart which is the treasure box of the Qur'anic verses with its realities and inward meanings is the night of Qadr. The Mirror of Revelation, the Fruit of Prophecy, the knower of all – Fāṭimah (a.s.) said: "Praise be to Allah that with His blessings I have reached where I reached in the knowledge of Him, the practicing of deeds for Him, the longing for Him, and obeying His orders. Praise be to Allah who has not made me disbelieve in anything from His Book, and has never let me be confused about something concerning Him. Praise be to Allah who has guided me to His religion,

(39) Qur'ān 97:1
(40) Qur'ān 76:23

and has not made me worship something other than Himself..."

Exercise your thinking and contemplate into her words: 'Who has not made me disbelieve in anything from His Book'. It has been narrated that the Prophet (ṣ.a.w.) has said: "There is not one letter of the letters of the Qur'ān that does not have seventy thousand meanings". Exercise your thinking again and contemplate the mentioned tradition of Imām al-Ṣādiq (a.s.) when he said "Whoever knows Fāṭimah in its true meaning has perceived the Night of Qadr".

As the Pearl of Monotheism and the Deposit of al-Mustapha, Fāṭimah (a.s.) is the Night of Qadr and the Day of Allah, she is also the Universal Cosmos and the Owner of the Heart, for every Perfect Man is such.

Verily, man becomes an owner of a heart only if the unseen is manifested for him, the secrets have been exposed to him, the reality of things has been shown to him, when he has realized the divine light and he has been transformed in the phases of Lordship. This is because this level of the heart is the second birth that has been indicated in the saying of the Prophet and Spirit of Allah Jesus (a.s.): "He who is not born twice will never penetrate the Sovereignty of the heavens and earth".

As the Lady of the Message and Source of Wisdom, Fāṭimah, the daughter of the Prophet of Allah (a.s.) is the Night of Qadr, the Day of Allah and the Universal Cosmos; she is also one of the Divine Names of Allah, and one of His elevated words.

Imām Ja'far al-Ṣādiq (a.s.) comments on the Qur'anic verse "*To Allah belongs the Best Names*"[41], saying: "By Allah! We are the Divine Names of Allah, that He will not accept a deed from mankind without them knowing us (Ahlul-Bait)."

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[41] Qurân 7:180

She, praise and peace of Allah be upon her, was also of the family of the Prophet, his household and near kindred. The Successor, Imām ʿAli (a.s.) said in depicting the progeny of the Prophet (ṣ.a.w.): "They are the Secret Station of Divinity, the Resort of His orders, the Trunk of His knowledge, the Source of His decree, the Depository of His Books, the Mountains of His religion, supporting it's back and taking its trembling away. There is no one of this ummah that can be compared with the Progeny of Muḥammad (praise and peace of Allah be with him and his progeny) and no one can be similar to them for His blessings flow from them to creation. They are the base of religion and the foundation of certainty. To them, those who exceed the bounds of faith return and to them followers will adhere. They have the right of guardianship. They are the successors and the inheritors."

A difference must be made between the two kinds of prophethood: legislative (*tashrīʿi*) and informative (*inbāʾi*). Legislative prophethood was sealed with the Seal Messenger Muḥammad (ṣ.a.w.), so that which has been permitted by him will be so until the Day of Resurrection, and that which he has forbidden will be forbidden until the Day of Resurrection.

As for the informing prophethood, which is also called the general, definitive (*taʿrīfi*) or stationary (*maqāmī*) prophethood, it is eternally perennial. All prepared souls may benefit from this everlasting table-spread in listening to the informing revelation, so contemplate.

Do you not see what the Commander of the faithful Imām ʿAli (a.s.) mentions in the sermon of al-Qāsiʿah: "I see the light of revelation and smell the scent of prophethood!"

The Prophet (ṣ.a.w.) said to the Successor: "Verily you hear what I hear, and see what I see, save that you are not a prophet, however you are a vizier and are towards benevolence!"

Imām Ja'far al-Sādiq (a.s.) said that the least thing in knowing the Imām is that he is the equal to the Prophet except that he does not have the rank of prophecy. He is the heir of the Prophet, and to obey him is to obey Allah and His Prophet.

Moreover, the Prophet (ṣ.a.w.) said "The scholars of my nation (*ummah*) are similar to the Prophets of Banī Israel". And he said "There are servants of Allah who are neither prophets nor martyrs, however, the prophets and martyrs envy (*ghibṭah*) them on the Day of Resurrection because of their elevated status from Allah Almighty", and other traditions similar to it.

It is stated in Murūj al-Dhahab that Imām Ḥasan al-Mujtabā (a.s.) said "By Allah on this night the soul of a man (Imām 'Alī) was taken away who has had no similar, save the grace of prophethood, and no others will be able to perceive him...."

The chapter of The Cave in the holy Qur'ān narrates for us a story of a servant of Almighty Allah with the Converser with Allah (*kalīmullah*) Prophet Moses (a.s.) who is one of the five Arch Prophets (*ulul-'Azm*). It says in the Qur'ān:

> *"[There] they found one of Our servants unto whom We had granted a mercy from Ourselves, and taught him a knowledge from Our own. Moses said to him, 'May I follow you for the purpose that you teach me some of the probity you have been taught?' He said: 'Indeed you cannot have patience with me! And how can you have patience about something you are not in the know of?'"*(42)

So, distinction must be made between the prophets of legislation (*tashrī'*) and the prophets of knowledge and conduct. I mean, between the legislative prophethood and the informing stationary prophethood.

(42) Qur'ān 18:65-68

(42) Qur'ān 18:65-68

Those who are graced with ascending to the stage of benevolence will attain the state of witnessing, intuition and insight. The state of witnessing is one of the five spiritual states of the self, which are the outer, the inner, the heart, the soul (*rūḥ*) and the conscience (*sirr*). This can be found in the words of the Master of Guardians, Imām ʿAli (a.s.):

> "O Allah, enlighten my outer side with obeying You, my inner side with loving You, my heart with knowing You, my soul with seeing You, and my conscience with the independent attachment to Your Divine Presence. O Possessor of Majesty and Grace".

Above this, the human soul does not have its own known position in identity (*hawiyah*) or a certain level in existence like other natural, mental intellectual existents, which all have their own known states. The human soul has diverse states and levels, the past and future states of beings and in every state and realm has a different formation.

Contemplate in what has been said in the glorious Qur'ān:

> "*When he (Joseph) came of age, We gave him judgment and [sacred] knowledge, and thus do We reward the virtuous.*"(43)

Benevolence has three stages: Its first is to be benevolent to everything and to look at all existing things with mercy and compassion. The second is to have absolute presence in worshipping, as though the worshipper sees his Lord. The Prophet (ṣ.a.w.) said: "Benevolence is to worship Allah as though you see Him. The third is with the 'as though', meaning the witnessing of The Lord with every thing and in every thing, as Allah Almighty said: "*Whoever surrenders*

(43) Qur'ān 12:22

his heart to Allah and is virtuous, has certainly held fast to the firmest handle."[44], meaning those who witness Allah when they submit their selves and hearts to Him.

The stationary prophethood is not specifically for males; rather males and females equally share this station. Allah, The Supreme, said "*And when the angels said: O Mary, Allah has chosen you and purified, and He has chosen you above the world's women.*"[45] Therefore, what do you expect regarding the Fifth of the People of the Cloak, who was also the Night of Qadr and of those from whom Allah had removed all impurity.

Numerous Qur'anic verses mentioned triumph (*taghlīb*), like what He, may His name be exalted, has said in the chapter of Mary:

> "*O Mary, be obedient to your Lord, and prostrate and bow down with those who bow [in worship].*"[46]

And,

> "*She confirmed the words of her Lord and His Books, and she was one of the obedient.*"[47]

Therefore, if the human rational self, whether male or female, becomes prepared, then the Sovereign and Angelic forms are revealed to him or her. Allah the Almighty said "*...and it assumed for her the likeness of a perfect man.*"[48], and Mary was sponsored by Prophet Zachariah (a.s.), while Fāṭimah was sponsored by the greatest of Prophets, Muḥammad (ṣ.a.w.) and her mother was Khadijah who was the first woman to believe. It is stated in Nahj al-Balāghah that Imām Ali (a.s.) said:

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(44) Qur'ān 31:22
(45) Qur'ān 3:42
(46) Qurân 3:43
(47) Qur'ān 66:12
(48) Qur'ān 19:17

"There was no house with Islam at that time other than the house of the Messenger of Allah with Khadijah and I was the third".

The Prophet was destitute and Allah the All-Sufficient Needless enriched him with the wealth of Khadijah the beloved of Allah and His Prophet, and the Qur'anic verse guides you to this (meaning): "*Did He not find you destitute and enrich you.*"[49]

There are various stages of revelation (*waḥī*), like the sayings of the Almighty:

"*We narrate to you the best of narratives in what We have revealed to you of this Qur'ān.*"[50]

"*Then your Lord revealed to the angels: 'I am indeed with you; so steady the faithful.*"[51]

"*We revealed to the mother of Moses, saying: 'Nurse him; then, when you fear for him, cast him into the river...*"[52]

"*And your Lord revealed to the bee [saying]: 'Make your home in the mountains.*"[53]

"*Then He set them up as seven heavens in two days and revealed in each heaven its ordinance.*"[54]

It is stated in al-Kāfi that the Imām Muḥammad al-Bāqir (a.s.) said:

"Verily, if Allah wanted to create sperm, from which He had taken from it a covenant from the loin of Adam (Man), or what He deemed appropriate for

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(49) Qurân 93:8
(50) Qur'ān 12:3
(51) Qurân 8:12
(52) Qur'ān 28:7
(53) Qur'ān 16:68
(54) Qur'ān 41:12

the sperm was putting it in the womb, He would make the male become moved for mating. He would reveal to the womb: Open your door for My creation, effective fate, and predestination to enter you. The womb will then open its doors, and the sperm will reach the womb...."

I say: The like of these blessed verses and noble traditions point to the divine everlasting monotheism of the Qur'ān, so contemplate.

It has also been narrated in al-Kāfi that Imām Ja'far al-Ṣādiq said: "Verily Fāṭimah (a.s.) remained alive seventy five days after the Prophet of Allah (ṣ.a.w.). She was extremely grieved for her father's death and Gabriel would come and would console and comfort her. He would inform her of her father and his status and inform her of what was to happen to her children after her, and Imām Ali (a.s.) would write it down."

It has been narrated in "'Ilal al-Sharāyi'" that 'Isā ibn Zaid ibn 'Ali (a.s.) said: "I heard Imām Ja'far al-Ṣādiq (a.s.) say:

> "Fāṭimah was named 'Muḥadithah' (the spoken to) because the Angels would descend from heaven and call upon her the same way as they called Mary daughter of 'Imrān. They would say: "O Fāṭimah! Lo! Allah has chosen you and made you pure and has preferred you above (all) the women of creation. Be obedient to your Lord, prostrate and bow with those who bow (in worship)." She would converse with them and they would converse with her. One night she said to them: "Is not Mary daughter of 'Imrān the best of the women of the worlds? The angels said: Lo! Mary was the Lady (*Seyyidah*) of the women of her time, and Allah the Almighty has appointed you the Lady of the women of your time, her time and the Lady of women from the first till the last".

Knowledge is the knower and the known and "Knowledge is a light that Allah casts into the heart of whoever He wants". With the unity of knowledge, the knower and the known, knowledge becomes the very self and its eye, meaning its essence and sight. Man is protected with the light of knowledge from perishing and with it he can ascend to Allah, the Ascender, finally attaining the Heaven of The Essence with which no heaven can be compared. Allah said "*And enter My Paradise!*"[55]

Knowledge is wisdom, and wisdom is heaven. The Prophet of Allah (ṣ.a.w.) said:

> "I am the city of wisdom, and this city is heaven and you O Ali are its door, so how can the guided be guided to heaven without going through its door?"

The Qur'ān is a wise scripture, "*Yā Sīn. By the wise Qur'ān.*"[56], so the speaking Qur'ān (*al-qur'ān al-nāṭiq*) who is the Perfect Man is the wise and is heaven, and the Qur'āni person is the Book of 'Iliyīn, "*The record of the righteous is indeed in 'Iliyīn. And what will show you what 'Iliyūn is? It is a written record, witnessed by those brought near [to Allah].*"[57]
Imām Ali (a.s.) said:

> "Know that the levels of heaven are as much as the number of the verses of the Qur'ān. When the Day of Judgement comes, the reciter of the Qur'ān will be told: "Read and elevate..."

The Qur'ān's verses have uncountable hidden meanings, as He Almighty says:

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(55) Qur'ān 89:30
(56) Qur'ān 36:1-2
(57) Qur'ān 83:18-21

"...Every one acts according to his character."[58]

And,

"No one knows the hosts of your Lord except Him."[59]

Both the Sunni and the Shī'ah have narrated that the saying of Allah Almighty *"Indeed the righteous will drink from a cup seasoned with Kāfūr."* until *"and your endeavour has been well- appreciated."*[60] was revealed in favour of Ali, Fāṭimah, Ḥasan and Ḥusain and their servant Fidhah. Allah hence said regarding them: *"Their Lord will give them to drink a pure drink."*[61], and Imām Ja'far ibn Muḥammad al-Ṣādiq (a.s.) commented on this verse in his sound maxim:

> "This means that He purified them with everything other than Himself, for there is no Purifier of impurity in the cosmos other than Allah".

Therefore, ponder into the matter of the purpose of the movement of creation and existence and the Source of Wisdom, Fāṭimah, the daughter of the Prophet of Allah, praise of Allah be upon them both, then read and elevate.

Know that there are different levels of witnessing (*shuhūd*). Its first is the vision of the eye. The second is vision by spiritual insight in the imaginal realm. The third is the vision by eyesight and spiritual insight together. The fourth is the real perception of realities free from sensual forms, until the witnessing ends at the peak of Eternal Tawḥīd and the person blessed with witnessing becomes one of those whose thirst their Lord will slake with pure drink.

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(58) Qur'ān 17:84
(59) Qur'ān 74:31
(60) Qur'ān 76:5-22
(61) Qur'ān 76:21

"*Nūn. By the pen and what they write.*"[62] What we referred to regarding the trust of the Prophet and the great pearly house of Tawhid, Fāṭimah the chaste is simply a small example of her greatness and a glimpse of her sovereignty. Her abundant benevolent names and vanquishing titles being stated in collections of traditions and known books, past and present, is a sign of her great importance and grand significance.

A person is responsible for what he says, as Allah the Supreme has said: "*Indeed the hearing, the eyesight, and the heart –each of these are accountable.*"[63]

I therefore say with responsibility: It was the Grantor and the Bountiful that bestowed upon me knowledge of the mother of the noble Imāms, the Intercessor of the ummah on the Day of Recompense, the Basil of al-Mustaphā, the Elevated Word of Allah, and the Glad Tidings of the Saints, Fāṭimah al-Zahrā' (peace of Allah be upon her and upon her father, mother, spouse and children). It was with His grace that I quoted some of her exalted sayings and commented and interpreted verses and traditions that have been reported in regards to her. This would necessitate the compilation of volumes of books, however, we cited in this brief treatise only that which beckoned to a portion of her virtues for those who would like to reckon or be grateful.

The cause that induced me to compile this venerable treatise was one of my students who was blessed with an inspiration from the All-Glorious, who also possessed both knowledge and practice. It happened at the end of our teaching of the Bezel of Jesus in Fuṣūṣ al-Ḥikam written by one of the Greatest of Masters which when the title of this luminous treatise flowed from his heart unto his tongue in a

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(62) Qurân 68:1
(63) Qurân 17:36

spiritual intuition. The title was as follows: "The Bezel of the Wisdom of Infallibility (as embodied) in the word of Fāṭimah". I was very much delighted with the title and it enthused my soul that I should state in proclaiming what we have encountered, so we present it to you, making it the concluding section of Fuṣūṣ al-Ḥikam "*That is the measuring of the Mighty, the Wise.*"[64].

By: The holder onto the vicegerency of the People of the Cloak, Ḥasan, son of ʿAbdullah and Fāṭimah al-Ṭabari al-Āmuli, also known as Ḥasanzādeh Āmuli
Qom, 23rd Rabīʿ al-Thāni, 1418 AH/28.8.1997
[Translation finished on 1st of Shaʿbān 1422/18-10-2001]

[64] Qur'ān 6:96

بسم الله الرحمن الرحيم

الحمد لله رب العالمين

فص حكمة عصمتية في كلمة فاطمية

قوله سبحانه: «سبحان الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون».

والأزواج ذات مصادرين لا تحصى: منها العقل الكل والنفس الكلية، ومنها العلم والعمل: وإن شئت قلت: العلم روح والعمل جسد، فالعلم علو المكانة والعمل علو المكان. والعلم مقوم روح الإنسان ومشخصه. والعمل مشخص بدن الإنسان من حيث هو بدنه. والعقل العملي تابع للعقل النظري، قوله صلى الله عليه وعلى آله وسلم: «العلم إمام العمل والعمل تابعه».

ومنها السماء والأرض. ومنها الوجود والماهية. ومنها الذكر والمؤنث من كل حيوان. ومنها الروح والبدن، ويشبه أن يتولد الروح من نطفة الذكر والبدن من نطفة الأنثى.

ومنها ما تنبت الأرض مطلقا كالنخلة مثلا حيث إن الأنثى منها تحتاج إلى اللقاح كما تحتاج المرأة إلى اللقاح، قوله تعالى شأنه: «وأرسلنا الرياح لواقح». وفي الخبر «أكرموا عمتكم النخلة»، وإنما كانت عمة الإنسان لما في الأثر الصادق من أنها خلقت من فضلة طين آدم عليه السلام.

ومنها المرخ والعفار، قوله سبحانه: «الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون». وقوله سبحانه «أفرأيتم النار التي تورون، أأنتم أنشأتم شجرتها أم نحن المنشئون نحن جعلناها تذكرة ومتاعا للمقوين» أي الشجر الذي تقدح منه النار. ومن أمثال العرب: «في كل شجر نار واستمجد المرخ والعفار» والمرخ ذكر والعفار أنثى، يقطع منهما غصنان مثل السواكين فيسحق المرخ على العفار وهما أخضران يقطر منهما الماء فتنقدح النار بإذن الله تعالى.

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ومنها الأعصاب المنشعبة من دماغ الرأس فانها سبعة ازواج وكل
واحد منها مزدوج من عصبتين . ونظائرها ما لا تحصى .

النكاح ساري في الوجود كله بالحركة القدسية الحبية في مراتبه الكلية المنقسمة
المنقسمة الى أنواعه الخمسة الموجبة لإنتاج العوالم المعنوية والروحية
والنفسية والمثالية والحسية على اختلاف صورها لأن هجير الوجود
الجود أزلا وأبدا ، والوهب والإنتصاب والإنتاج تدور ، والإفاضة
والاستفاضة وطرائف النعم تفور ، يسأله من في السموات والأرض
كل يوم هو في شأن ، والحركة مطلقا حبية ، والفيض فلا يخلو من الحركة الحبية .
فأول النكاحات الخمسة الكلية هو التوجه الإلهي الذاتي من حيث الأسماء
الأول الاصلية التي هي مفاتيح غيب الهوية الإلهية والحضرة الكونية .
ثم الاجتماع الأسمائي لإيجاد عالم الأرواح - أي العقول المفارقة - وصورها في النفس
الرحماني المسمى بالطبيعة الكلية والصادر الأول والرق المنشور والنور المرشوش
وماء الحيوة ، ومن الماء كل شيء حي ، والأسماء العظام الأخرى .
ثم اجتماع الأرواح النورية لإيجاد عالم الأجساد الطبيعية والعنصرية .
ثم الاجتماعات الأخر المنتجة للمولدات الثلاث ولواحقها . بحر ك
والنكاح الخامس يختص بالكون الجامع الذي هو مجمع الغيب والشهادة - أي
الانسان الكامل - .
ومن خلق الازواج والنكاح الساري أن الله سبحانه ألف الروح والنفس الحيوانية
فالروح بمنزلة الزوج ، والنفس الحيوانية بمنزلة الزوجة ، وجعل بينهما تعانقا
فما دام في البدن كان البدن حيا يقظان ، واذا فارقه لا بالكلية بل بتعلقه
باق كان البدن نائما ، واذا فارقه بالكلية فالبدن ميت ، قوله تعالى

Page Two of the manuscript in the Author's handwriting

'Allamah Hasanzadeh Amuli - a master of traditional Islamic sciences and one of the greatest mystics of our time. Among his many works is this valuable treatise that describes the symbolic spiritual stations of Fatimah al-Zahra, the daughter of Muhammad (s.a.w.), Prophet of Islam.

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